

Therefore, the full title of the *Ornament* in English is: "The Verses and Chapters of the So-Called 'Ornament for Clear Realization', a quintessential instruction treatise on the Perfection of Wisdom"

A quintessential instruction treatise is a commentary which in a few words gives the pith insight into a whole topic. Thus, Maitreya describes the *Ornament* as a treatise which conveys the essential meaning of the *Perfection of Wisdom Sutras* in very precise terms.

HOMAGE BY THE TRANSLATORS

Following the name of the *Ornament* is the line of homage given by the Tibetan translators who translated the *Ornament* from Sanskrit into Tibetan.

I bow down to all the Buddhas and Bodhisattvas.

The reason for paying homage to Buddhas and Bodhisattvas:

Many translators abide by a rule made by a Tibetan king. Whenever a text is translated, dependent on its principal subject matter, the translators pay homage to specific entities in order for the homage to reveal the principal subject matter of the text:

- I. When the principal subject matter of a text is ethics/morality, homage is paid to the omniscient mind of a Buddha.
- II. When the principal subject matter of a text is meditational paths/concentration, homage is paid to Buddhas and Bodhisattvas.
- III. When the principal subject matter of a text is wisdom, homage is paid to Manjushri.

Therefore, since the principal subject matter of the *Ornament* is meditational paths, the translators pay homage to Buddhas and Bodhisattvas.

THE HOMAGE OF THE ORNAMENT

Tibetan: རྒྱତྰ୍ମྚୋ - *Choe Joe* (*Choe*=homage, worship, *Joe*=expression)

English: Expression of Homage

The homage of the *Ornament*:

*I prostrate to the Mother of Buddhas and of the groups of Hearers and Bodhisattvas
Who through the knower of bases leads Hearers seeking pacification to complete peace;
Who through the knower of paths causes those helping migrators to achieve the aims of the world;
And who through possession of which (exalted knower of aspects) the Subduers set forth the varieties having all aspects. [1]*

The three types of wisdom:

The *Ornament* begins by paying homage through prostrating to the mother of all Aryas - Buddha, Bodhisattva, Hearer, and Solitary Realizer Aryas (even though Solitary Realizers are not explicitly mentioned). The mother of all Aryas is wisdom because wisdom gives rise to self-liberation and full enlightenment.

Aryas are beings who have cultivated the wisdom that directly realizes emptiness and have therefore, reached the path of seeing, the path of meditation, or the path of no more learning.

ORDINARY PATHS (Paths in the continua of practitioners who have not directly realized the emptiness of inherent existence yet)	ARYA PATHS (Paths in the continua of those who have directly realized the emptiness of inherent existence)
Path of accumulation → Path of preparation → Path of seeing → Path of meditation → Path of no more learning	

In general there are three kinds of wisdom:

- 1) Knower of bases
- 2) Knower of paths
- 3) Exalted knower of all aspects

1) Knower of bases

The knower of bases refers to the paths of Arya Hinayana trainees – Hearers and Solitary Realizer Aryas. Their main goal is the complete peace of self-liberation (liberation from samsara/cyclic existence) and they cultivate the knower of bases in order to overcome afflictive obstructions - the obstructions to self-liberation.

2) Knower of paths

The knower of paths refers to the paths of Arya Bodhisattvas. Their main goal is the full enlightenment of a Buddha which causes them to help sentient beings to achieve Buddhahood. Therefore, Bodhisattvas cultivate the knower of paths in order to overcome cognitive obstructions - the obstructions to omniscience.

3) Exalted Knower of Aspects

The exalted knower of aspects refers to the omniscient minds of Buddhas, the possession of which enables Buddhas to give the varieties of different teachings according to disciples' interest and predispositions.

Hearer and Solitary Realizer

Hearer and Solitary Realizer practitioners have both entered the Hinayana path and aspire towards attaining self-liberation. Even though their goal is the same, they differ in the way in which they actualize that goal. Hearer practitioners are Hinayana trainees who strive for Nirvana on the basis of listening to instructions from a teacher, whereas Solitary Realizers practitioners are Hinayana trainees who strive for Nirvana in solitude, without relying much on a teacher.

Hearer

Sanskrit: Shravaka,

Tibetan: རྣྩྚྱନྤྰ୍ୟ - Nyaen Thoe (Nyaen=listen, Thoe=hear)

English: Hearer

The Tibetan term, which is a combination of the two Tibetan syllables *listen* and *hear*, means that Hearers listen to the teachings given by the Buddha and other masters, practice what they have heard and then cause others to also *hear* those teachings, i.e. teach others what they have learned and understood.

The literal meaning of the Sanskrit term 'Shravaka' is ත්‍රෑණාජ්‍යාධි සුභ්‍රාන්ති පාදී which means 'proclaiming the

attained', or ත්‍රෑණාජ්‍යාධි පාදී which means 'proclaiming the heard'.

Therefore, Hearers proclaim or teach to others whatever personal realizations they have attained, and they proclaim or teach to those aspiring to attain enlightenment whatever Mahayana teachings they have heard.

Solitary Realizer

Sanskrit: Pratyekabuddha

Tibetan: ຮං ສං ສං ສං ສං - Rang Sang gye (Rang=solitary, self, Sang gye=Buddha)

English: Solitary Realizer